

A.R. CLIPPINGER  
and  
S.G. ZIEGLER

Report  
of the  
Deputation to the Far East  
China  
Japan  
Philippine Islands

1926

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**REPORT**

OF THE

**Deputation to the Far East**

**CHINA**

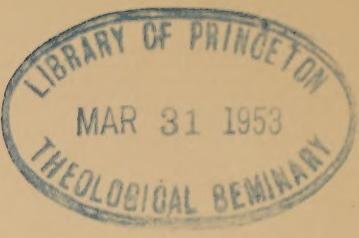
**JAPAN**

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**FOREIGN MISSIONARY SOCIETY**  
**UNITED BRETHREN IN CHRIST**  
**1410 U. B. BUILDING**  
**DAYTON, OHIO**



REPORT  
of the  
FOREWORD  
DEPUTATION TO THE FAR EAST

Bishop A. R. Clippinger

Samuel G. Ziegler

Foreign Missionary Society

United Brethren in Christ

1410 U. B. Building

Dayton, Ohio.

The deputation left Dayton, February 26th and sailed from Vancouver on the "Empress of Asia". We stopped Manila March 1st and spent four days in a careful study and survey of the situation there. We left for China and landed at Hongkong the following day we arrived at Canton. Three weeks were spent here and at Sia Lin. They were very full and eventful. By April 22nd we were on board the "President Wilson" bound for Kobe, Japan. We crossed three Wednesdays, April 25th, and began at once the busiest three weeks of the entire trip. May 27th found us on ship once more, this time with our bags packed

REPORT AND RECOMMENDATIONS OF THE DEPUTATION  
TO THE MISSION FIELDS IN THE FAR EAST

FOREWORD:

The last episcopal and official visit to the mission fields in the Orient, including China, Japan and the Philippine Islands, was made by President A. T. Howard, then Bishop of the Foreign Conferences in 1917. The past few years the board received urgent appeals from the missionaries, requesting it to send one or more representatives from the home base to confer with them regarding the work on the field. Nine years of growth and progress raised many new questions too difficult of solution without conference with those representing the church in America. Responsibility must be transferred. The National Church must be recognized. National attitudes and achievements in the various countries must be considered. A changing world means a new adjustment of forces to meet those changes, in spite of the fact that the purpose remains the same. In view of this the Foreign Mission Board at its annual session, November 10, 1925, in Johnstown, Pennsylvania, in consultation with the Board of Bishops, authorized a deputation consisting of one representative of each of the respective boards to visit our mission fields in the Far East just as early in 1926 as possible.

A survey and study sheet was prepared as a guide for the deputation in its investigation and study. It covered every phase of mission work and proved an invaluable aid. The salient and important facts were presented immediately and little time was lost in approaching the question. This economized time and made possible a larger volume of work.

The deputation left Dayton, February 1st, 1926 and sailed from Vancouver on the "Empress of Asia", February 7th. We reached Manila March 1st and spent four full weeks making a careful study and survey of the situation there. On March 28th we left for China and landed at Kowloon two days later. The following day we arrived at Canton. Three weeks were spent there and at Siu Lam. They were very full and busy days. By April 22nd we were on board the "President McKinley" bound for Kobe, Japan. We docked there Wednesday, April 28th, and began at once the busiest three weeks of the entire trip. May 22nd found us on ship once more, this time with our faces turned

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toward home. After nine days of most pleasant travel at sea, we landed at Vancouver May 31st and by evening were on American soil again. It was a hurried trip, but it gave us sufficient time to counsel with our missionaries, study our own mission problems and decide upon policies for future administration, which we shall recommend to the Board in this report.

A visit to the field has two distinct advantages. First to the Mission Council. It brings the idea and purpose of the home church directly to the mission staff. It establishes a closer unity and makes possible a clearer understanding of the home point of view. It inspires the missionary and helps him in solving his own problems. It strengthens the bonds of brotherhood with the new church and fosters a better international good will. It enables both sides to face the questions at issue and solve them together on the field where there is no chance for misunderstanding. It is a consideration which the missionaries and Christians deserve more than once in nine years.

Second, it is an advantage to administrators at home. One cannot understand or appreciate the situation on the field until he has seen the work and the needs abroad himself. Correspondence means much more after such a visit. It is easier for the missionary to explain or make his appeal if the one to whom he writes has been on the field and has made a personal study of the situation. Efficiency and good administration demand that at least one visit a quadrennium be made to each mission field. We believe that such an arrangement would be a distinct advantage to the board at home and the mission council on the field.

At a distance of 8,000 miles the whole task in the Far East looks like one. It is in some ways. In other ways the problems are as different as the mission fields are different. There are certain general policies which apply to all the work, but on the other hand each one of the three fields presents its own peculiar problems. This is due to the culture or temperament of the people, to the stage of development in the work itself, to the various kinds of work which the mission is doing, to the attitude of the people, to the position of the government, and to international relations. These and other reasons make it advisable to handle each field separately.

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## THE PHILIPPINE ISLANDS.

The first few days were spent in Manila, conferring with our workers and other missionary leaders. We met with the directors of the Union Theological Seminary in their regular session and also in conference with a special committee from the United Church of Manila. From there we went to Kiangan, the capital of Ifugao, where we spent several days in close study of that wonderful field. The next week we separated company, the Bishop going to Baguio and I to Manila where each of us made further observations. The third week was spent at San Fernando, our missionary headquarters and the fourth week at Baguio, where the annual conference convened.

Our responsibility in the Islands embraces the Province of La Union, together with several sub-provinces in Mountain Province. The work was started among the Ilocanos in La Union Province. They are among the most aggressive of the lowland people. This accounts for the remarkable leadership which has been developed in the church. The people of the mountain provinces are very primitive in the customs and habits of life. This is due largely to the fact that they were not reached by Spanish culture and Roman Catholicism during the days of Spanish occupancy. Today the government conducts the Bureau of non-Christian Tribes to look after the interests and welfare of these mountain people who number a million or more.

Our time was so divided as to allow us to study and observe both phases of work. The Foreign Mission conference comprises the result of our work among the Ilocanos in La Union Province, Manila and Baguio. It is confined largely to the needs in the lowland. The mountain work is more recent and is carried on through the cooperation of the mission and conference. We visited the following towns: Manila, San Fernando, Baguio, Aringay, Cava, San Juan, Bacnotan, Bauang and Kiangan.

## TRANSFERRING RESPONSIBILITY

Mission work is passing through a serious transition. The national churches have reached such strength that they need to be recognized more than they have been in some instances. We were glad to note that the Mission Council observed this development and gradually transferred certain responsibilities to their shoulders. This has helped to call out and bring to maturity efficient young leaders. Our work was so well organized and responsibility so carefully distributed that we

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did not discover any serious dissatisfaction among the Filipinos. We are fortunate to have had such wise leadership. There are a few instances where too much dictation from abroad threatened to disrupt the work of certain missions in the Islands.

In the early part of the mission all the responsibility rested with the mission council. As the foreign conference developed, responsibility was handed over to it until now the major responsibility for conference work is carried by the conference itself. The last General Conference acted wisely when it gave more authority to these growing churches. A business committee, consisting of eight Filipinos and two missionaries, has full charge of the administration of conference affairs. This arrangement gives the Filipinos due recognition and liberty in the management of affairs.

#### FILIPINO CONFERENCE

It was our privilege to attend the Filipino Conference which convened March 24 - 28 at Baguio. The conference has come to the place where it provides nearly fifty percent of its running budget. It also has a missionary society which raises funds for the propagating of Christianity among the non-Christian tribes. Workers are provided from their own ranks and sent up into these needy places with the aid of these funds.

It appeared to the deputation that closer supervision of the work was necessary. The Business Committee therefore recommended the appointment of a Conference Superintendent and the Conference voted its approval. Rev. C. P. Lorenzana was appointed. This is the first time a full-time Filipino Superintendent is in charge of the conference work. Such supervision will mean much to the Filipino preachers.

#### UNION SEMINARY

We were very much impressed with the Union Seminary and high school located at Manila. Plans are now on to introduce college subjects with a view of finally having a full college course available for such as wish to take the regular Seminary course leading up to the degree of B.D. The responsibility for this institution is divided into seven shares, which are carried by five denominations as follows: Presbyterian North 2, Methodist Episcopal 2, Congregational 1, Disciples 1, United Brethren 1. The contractor was just com-

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pleting the erection of a \$50,000 re-enforced concrete administration building on Taft Avenue. It is a beautiful structure and will add much to the cause of Protestantism in the Islands. We heartily endorse this institution and recommend our continued support and cooperation. It is making possible a better and more thorough training for the ministers of the various denominations at far less cost than would be possible in separate institutions.

#### THE EVANGEL PRESS

One of the serious questions confronting mission boards and churches in every mission field is how to provide Christian literature for the new church. Our press, therefore, is a real necessity. One of the main dialects of the islands is Ilocano. There are three mission boards working among the Ilocano speaking people. At present our press is the only one supplying Christian literature for this large constituency. The "Nambag a Damag", which we publish, is the only Christian weekly. The paper contains 16 pages, two of which carry news of the Methodist work among the Ilocanos. Methodist editors supply the material subject to the approval of the publisher. The paper has 2,500 subscribers, 1,500 of these are from Methodist families, 500 from Disciple or Christian families and 500 from United Brethren. Both these communions are urging their members to read the paper. The Methodists are cooperating officially. Since our visit a temporary arrangement has been made whereby the "Dalan ti Coppia", (Disciple publication) will be issued in union with our "Nambag a Damag". This arrangement gives each of the three denominations two pages for denominational news and the remainder of the paper for general religious news. The temporary combination is to last for three months after which a trial vote will be taken and a future policy determined by the Disciple Mission and Church. It is possible that they will take official action authorizing cooperation. In that event the whole Ilocano field will be open to the Evangel Press without any competition. With such an opportunity before us it is imperative that we provide more adequate equipment.

There are two possibilities before us. We can invite these two missions to join us in meeting the responsibility by incorporating the press and having them come in as joint owners on such terms as may be agreed upon. This may be the best way to secure the necessary equipment. Or we might have an understanding with them that their fields will be open for solicitation of subscribers and business, and that they will give their moral support to the press, depending upon it to

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supply the needs of their Ilocano missions. We have such an arrangement with the Methodists now. While they assume no financial obligations, they provide a great field for business and become at once the representative and agent for the press in their own churches. They also secure their Ilocano Sunday School literature through the Evangel Press and recently subsidized its publication in order to get a better grade of paper in the quarterlies.

Whatever arrangements may be made, we believe that it is important that the Press be improved. We have a good building well located in San Fernando, the capital of La Union and the center of the Ilocano population. The building is large enough to allow additional equipment. A medium size cylinder press with some new type is an immediate need. The "Nainbag" is issued now on two job presses which entail a great deal of time and work.

#### BIBLE TRAINING SCHOOL

This institution is well located on an eminence overlooking San Fernando City and bay. It is housed in a commodious and well constructed building, giving ample accommodations for class work and dormitory. There is no better building in the city. The material equipment and location are not the best things about the institutions. The spirit of the school, the teachers and student body are more exceptional than the building. This is proven by the fact that it has been sending back into the life of the church a constant stream of the most acceptable Bible women and deaconesses. When the history of the United Brethren Mission in the Philippines is written, much credit will have to be given to these consecrated young women. They go out into the most difficult places and do work in many instances equal to a regular pastorate.

The school can be made more useful by branching out and offering more inducements for a general education. Heretofore, the chief purpose has been to train deaconesses and Bible women. It should remain that, but in the meantime a larger student body could be served and young women given a Christian education under favorable conditions. We deem it the part of wisdom to have this larger purpose in view. A trained Christian womanhood is a valuable asset for any country. Such work can be carried on without infringing on the primary purpose of the school. In the meantime it can be made to serve a much larger constituency.

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## HOSPITAL

Our medical work is carried on in connection with the government. It is the policy of the government to provide a hospital and medical facilities in each province. San Fernando, being the capital of La Union Province, is entitled to such an institution, but so long as we provide first class medical help and advantages the government will not interfere. It is their purpose to cooperate. The only doctors practicing at our hospital are the government health doctors. In this way a fine cooperation is carried on. The mission provides a building, equipment and a nurse, and the government, through its doctors and health department, turns all its patients over to our care. This opens many doors and makes possible points of contact with the people which could not be secured otherwise. It is a fertile field for personal work and Christian service.

The work at present is being conducted in the former Bible Training School building. It is old and dilapidated. Very extensive repairs are necessary. If we are going to do medical work it is worth doing right. Since funds are on hand for the erection of a new building, we believe that it is advisable to have plans prepared to make arrangements to begin work at an early date.

## IFUGAO

It is a sub-province of Mountain Province and has a population of 66,000 according to constabulary reports. Kiangan is the capital. The government has a grade school and small hospital located there. It is in this town that Miss Metzger is stationed. A motor road across the mountain into the capital was completed recently. This will make the province more accessable and open it to much larger business possibilities. The climate is much more healthful and desirable than in the lowlands.

We have been talking about Ifugao for ten years. For ten years the mission has pled with us to provide a way to begin work. At last we are there with one missionary and two Filipino deaconesses. We have a lot on which a small native chapel has been erected. There is a wonderful opportunity to begin high school work and through it reach the youth of the province. Colonel Dosser offers a well built house with  $2\frac{1}{2}$  acres of ground to the mission at a very reasonable figure. The house is finished in hard wood throughout and has every convenience possible in such a remote section of the Islands.

It is so arranged that it can be used for a missionary residence, a dormitory for girls and still have two rooms for classes. It would be impossible to buy the land and erect such a building now at the figure he offers to sell it. We recommend that the Board secure the same just as soon as it is possible.

## BAGUIO

This is the summer capital of the Islands. Government officials have their summer headquarters there. It was reported that the Supreme Court of the Islands will be located there permanently. The location is one of the most delightful in the tropics, situated 4,380 feet above sea level and 175 miles north of Manila. It is bound to become one of the most popular places in the Islands. Good automobile roads connect it with Manila, so that it is easily reached by train and bus lines.

I should not be surprised to find Baguio one of the most beautiful places in the Far East and a popular retreat for conferences of one kind or another in the Philippines. It is growing rapidly. There are three churches in the town, Catholic, Episcopal and United Brethren. Our location is very good. An adjacent lot was purchased recently by the congregation so that we have now a most commanding and strategic position. This gives us ample room to provide the necessary buildings and equipment.

The situation is such as to call for a regular missionary family, together with a strong Filipino preacher. There are three distinct phases of work which must be carried on if we mean to serve the community as it should be served. First, there are the Bontocs and mountain people who are native to this region. They belong to the non-Christian tribes and need to have a kind of primitive mission work done among them. Second, we have the Ilocanos, and English speaking Filipinos who are cultured and educated. Many of them are in government service. Third, there are the Americans, many of whom are locating in this center each year. Some of them are in government service, others in business. Several families are attending our services now. In order to meet such a variety of needs and build up a strong religious center in the community, we must have better equipment and a larger staff. This is an opportunity which would readily capture the imagination and good judgment of any missionary. It has captured our present staff, but we have not made it possible for them to carry out their desires in the matter. It is important that we staff this station properly and make provision for larger and better facilities for carrying on the work. A building which

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will command the respect of the people and meet the situation is needed at once. Plans should be made at once to secure same.

## CHURCH UNION

An effort has been made from the beginning of Protestant Missions in the Islands, to have all the Churches adopt the name "Evangelical". Filipino leaders look forward to the time when a Filipino Evangelical Church will be established. Other efforts looking toward union were made, but nothing definite was accomplished until two years ago. At that time the Presbyterian and Congregational churches in the Philippines, which have always been independent of the home church, voted to enter the proposed union. Our own Filipino Conference took similar action, subject to the approval of the Home Board.

This action was submitted to the Executive Committee of the Home Board and the Mission Council was authorized "to proceed with the necessary steps for uniting with the Presbyterian and Congregational Churches", thus forming a nucleus for the Church of Christ in the Philippines. During our recent visit the plan of organization was submitted to the Filipino Annual Conference for adoption. It was adopted with the following recommendations, and is submitted to the Board for its favorable consideration.

"In addition to Article 6, we would say, 'The National Council shall not have power to make any alterations in the holding of property without the consent of the Foreign Mission Boards and the conferences involved'.

"In correction of Article II, (a) we would say that, 'the children should be considered associate members of the church, and later on should be entitled to come in as active members of the church.'

"In addition to Article 23, we submit the following:  
'It is understood that the district boundaries shall correspond to the present conference boundaries and shall not be changed without permission of the district or council and the Foreign Mission Board having jurisdiction over that region.'

"It is further understood that in order to maintain the greatest efficiency in Mission work, that the co-operating Foreign Mission Boards continue the same relationship with the newly formed districts as was maintained previous to the coming of church union in the Philippines.

"Be it further understood that this relationship shall not be altered without the consent of the districts concerned and the co-operating Foreign Mission Boards."

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This plan, if adopted, will not interfere in any way with the present responsibilities which each mission is bearing. It will not diminish that responsibility. The work will be as distinct and the need as pressing as ever. What it will do is this. It will strengthen the cause of Protestant Christianity. It will make possible a united Christian program for the Islands. It will develop new confidence among the Filipinos in their own work. It will modify organizations and avoid a useless multiplicity of institutions and administrative offices. It will help answer Christ's unanswered prayer! We recommend its approval with the proposed recommendations.

#### THE UNITED CHURCH IN MANILA

Our mission work in Manila was started primarily to meet the needs of the Ilocano speaking Filipinos who came to the city. Later the mission began to reach out among the English speaking Filipino students. This latter work presented a much larger field than the former, because we were located in a center where 53 schools and colleges could be reached within a radius of 5/8 of a mile. Their combined student body totaled 10,000. It was an unusual opportunity because of the possibility of influencing the future leadership of the Islands. New adjustments were made and the major part of the work was carried on in English in order to reach these young people. An Ilocano service was held at 8:00 A.M. This was followed with Bible School at 8:45 in English. There was one class in Ilocano for such as desired to enter it, and at 9:45 they had public worship in English. Thus the work and services were divided between the English and Ilocano in order to render the largest services and meet the numerous needs on every hand.

In December 1923 a proposition was made by certain leaders that a union effort be launched in behalf of the students. Later a group of Filipino leaders and some missionaries got together to discuss the possibilities of a United Church for the Philippines. A desire was expressed for an English speaking Filipino Church on the north side of the river. A committee was appointed, consisting of representatives of the Congregational, Presbyterian and United Brethren Missions. Plans of cooperation were agreed upon. Our church in Manila sent an invitation to the leaders in the new movement to join their forces with the United Brethren forces for a united effort among English speaking Filipinos, especially students. The invitation was accepted and the United Church was informally launched. Soon after this a committee met, drew up a constitution, statement of faith and modeled its plan of organization after the American Union Church in Manila. It took out incorporation papers March 24, 1924, under the name of The United Church of Manila. This new congregation embraced

a major portion of our congregation in Manila. Previous to this the local congregation had voted to turn over its activities to the United Church which has been worshiping with the United Brethren. Rev. John Abellera was serving both congregations as pastor. All this transpired before the matter was finally presented to the Mission Council. The rapid development was due to a lack of strict supervision and the new spirit of autonomy which is so evident everywhere. The Mission Council favored the proposition and sent recommendations to the Executive Committee at home for approval. The Executive Committee deferred action until after the visit of the deputation which was instructed to study the situation carefully.

This was done. The commission met with a specially appointed committee to confer on the matter. Several days were spent in Manila and two Sundays with the congregation. We studied the work of the United Church from various angles.

The congregation, composed of Filipinos and Americans, is growing under the pastorate of Rev. Juan Abellera. It has a program of religious and community activities for the city of Manila which is attractive and challenging. The Sunday School is well attended and carefully graded. All available space is used and one class meets in the yard of the church. The attendance at the public worship is large and frequently the small auditorium is taxed to its full capacity. They need new and larger facilities and equipment to carry on successfully their work and meet the unusual opportunities of Christian service awaiting on every hand.

Two possibilities confront us. First we can insist that the United Congregation become a regular and duly organized United Brethren Church, and an integral part of the Foreign Mission Conference. If they refuse to do this we can deny them the use of our building and continue our work through the nucleus of Ilocano and English speaking Filipinos who remain. Second, we can draw up articles of agreement which will guard both their interests and ours and form a union which will make possible the promotion of the Kingdom interests in a much more efficient and creditable way than either party concerned could do alone.

After thoughtfully observing and studying the situation, we make the following recommendation for the purpose of conserving the results of the mission and others who have helped in developing this larger agency.

"Inasmuch as the program of the United Church of Manila promises to carry out in a large way the program to which the Mission was committed,

"And, inasmuch as they hope by their example and leadership to facilitate the union of the various Evangelical Protestant Churches in the Philippines and are pledged to be a unit in the proposed United Church of Christ in the Philippines which shall seek to Christianize and ummify the entire Islands,

"And, inasmuch as their doctrine is in full harmony with the doctrine of the United Brethren Church and that of the Union Seminary, with which we are cooperating and they are willing to be the agency through which our mission in the Philippines can operate and carry on work in Manila,

"And, inasmuch as they are in the midst of a campaign to raise 70,000 pesos (\$35,000) for the erection of a new church building and are willing to enter into the agreement presented in connection with this report,

"We, therefore, recommend that the United Church of Manila be allowed to use our property for the purposes specified in Their Articles of Incorporation and that when the Church of Christ in the Philippines is formed and they become an integral part, that the property be deeded in trust to them, according to the agreement entered into by the said parties."

#### AGREEMENT

"WHEREAS, The Foreign Missionary Society of the United Brethren in Christ, whose headquarters are in Dayton, Ohio, United States of America, has been interested in the founding and promotion of a Mission Station in Manila, Philippine Islands, and is the owner of certain real estate situate at the corner of Calle Azcarraga and Calle Lepante, in said City of Manila, more particularly described as follows:

"AND WHEREAS, a group of Christian Filipino leaders of the various Protestant Churches and denominations in the Philippine Islands have organized and incorporated an association named The United Church of Manila, whose headquarters are in the City of Manila; and

"WHEREAS, said The United Church of Manila is now raising funds, through popular subscription and pledges, toward the construction of a Church building, and for such purpose has secured in subscriptions and pledges forty thousand (40,000) pesos Philippine currency, or twenty thousand dollars (\$20,000) United States currency; and

"WHEREAS, The Presbyterian Church, the Congregational Church, and the United Brethren in Christ are in process of forming a union in the Philippines, in which other denominations may join, to be known as the United Church of Christ in

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the Philippines, or The United Churches of Christ in the Philippines, which The United Church of Manila aforesaid has expressed the desire and intention to enter; and

" WHEREAS, it is the desire and policy of The Foreign Missionary Society of the United Brethren in Christ to co-operate effectively with said The United Church of Christ in the Philippines, and with the purposes of The United Church of Manila, as expressed in its Articles of Incorporation, and with its plan to erect a suitable house of worship for its members, it is now agreed by and between The Foreign Missionary Society of the United Brethren in Christ and The United Church of Manila, as follows:

" FIRST: When the United Church of Manila has on deposit to its credit in any of the Banks of the City of Manila not less than thirty-five thousand (35,000) pesos, Philippine Currency, or seventeen thousand, five hundred dollars (\$17,500.00) United States currency as a building fund for the construction of its house of worship, The United Church of Manila may enter upon the premises, above referred to, belonging to The Foreign Missionary Society of the United Brethren in Christ, occupy, demolish or remove such buildings thereon as may interfere with its plans for a new Church building, and use the material therefrom as they may see fit. The use of said premises thereafter shall be without rental or other charge. It is understood and agreed that said new Church building proposed to be erected upon said premises shall cost about seventy thousand (70,000) pesos Philippine currency, or thirty-five thousand dollars (\$35,000) United States currency.

" SECOND: When the proposed United Church of Christ in the Philippines shall have been fully consummated and organized, and satisfactory assurances shall have been given by The United Church of Manila that it has joined said The United Church of Christ in the Philippines and intends to remain in all respects a bona fide congregation of said Church, The Foreign Missionary Society of the United Brethren in Christ agrees to convey to The United Church of Manila for the furtherance of its corporate purposes the real estate aforesaid, subject only to the following conditions:

"1. Said property shall be devoted to and used exclusively for the promotion of the cause for which The United Church of Manila has been organized and incorporated.

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lease, mortgage, or in any manner encumber said property without the written consent first had of The Foreign Missionary Society of the United Brethren in Christ, or its successors.

"3. If said The United Church of Manila ceases to exist or to carry out the primary purposes for which it has been organized and incorporated, as specified in its Articles of Incorporation, said property shall automatically revert to the Granter, The Foreign Missionary Society of the United Brethren in Christ.

"IN WITNESS WHEREOF, The Foreign Missionary Society of The United Brethren in Christ, by \_\_\_\_\_, its President, and \_\_\_\_\_, its Secretary, duly authorized herein by resolution of the Board of Directors of said Society, and The United Church of Manila, by \_\_\_\_\_, its President, and \_\_\_\_\_, its Secretary, also duly authorized by resolution of its Board of Directors, have hereunto set their hands, this \_\_\_\_\_ day of \_\_\_\_\_, 1926."

We wish to state, however, that we believe it would be disastrous to encourage the organization of independent churches throughout the Islands, and hereby express our disapproval of any such policy. We express the hope that this one organization will blaze the way for the consummation of that large union which shall compose the Church of Christ in the Philippines.

#### STAFF

The work in the Philippines demands four families besides the three single women now on the staff. One family is needed to manage the Evangel Press and assist in the work at San Fernando. Another is necessary to meet our agreement with the Directors of Union Theological Seminary to furnish one member of the faculty. The work at Baguio calls for a full time missionary family. We fear the church will lose its opportunity if a family is not provided to assist in this wonderful field. We cannot begin to do justice to our mountainous field. We cannot begin to do justice to our mountainous field until we provide a missionary family to enter these open-work until we provide a missionary family to enter these open-fields. Kiangan and Kalinga call loudly. Government authorizes invite our assistance in educational work among the youth of these neglected areas. It is impossible to do our work well unless we can staff the field properly. If we can man these places well for the next fifteen or twenty years the crisis in our work will be passed and a strong aggressive Filipino Church will have been established.

## CHINA

China is undergoing great changes. She is in the midst of a renaissance. The travail and pain of a new life are suffered in every member of her vast body. The remnants of the old order lie about in disorder and ruin, while the tender forces of the new order tediously and precariously work their way through this chaos to light and power.

The whole state of affairs was indeed confusing to a visitor from the Occident. It looked at first as though the reason for their distress was the lack of a government. But after more careful observation it appeared as though they were cursed with too many governments - national and international. This undoubtedly is one of the main factors in the present upheaval in China. They were ruled from within and from without by too many powers which were not governments in the sense that they existed by right of the consent of the governed. This situation must change. A twentieth century world will not tolerate it. China will not tolerate it either. You might as well try to compel the sprouting acorn to be satisfied within the confines of the nut as to try to stop the renaissance which is taking place in the Far East.

These changes are accompanied by many other movements. Some are good, others are a menace to progress and good government. Anti-foreign and anti-Christian forces are hindering the missionary cause and making it difficult for the national church to press forward as it otherwise would. Lawlessness and banditry make school work uncertain and general evangelism unsafe. Parents are afraid to send their children out of the village for fear of having them kidnapped and held for ransom. Chinese pastors of power and influence are not free to travel because of these marauding bands of robbers. For this reason we did not hold a conference with our Chinese pastors.

This general situation made it impossible as well as inadvisable to visit all the mission churches and chapels. The first Sunday we worshipped with the Hnam congregation in Canton in the second story of the Cover Dispensary where they meet regularly. The following Sunday we separated, Bishop Clippinger worshipping in Canton and I in Siu Lam with our congregation there. The next day I had services with the congregation at Kau Chau Kei. Besides visiting two other chapels, this is the limit of our contacts with the pastors and layity of the mission and the church. The last Sunday our services were divided again, Bishop Clippinger preaching to the students and faculty at Canton Christian College and I to a similar body at the Union Middle School. We must not

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fail to mention the fact that we met in conference with the official members of the Canton and Siu Lam congregations, with the faculty of the Boys School, Siu Lam, with the Executive Committee of the Divisional Council of the Church of Christ in Kwangtung Province, and with the Board of Directors of Canton Hospital. Many other private conferences and interviews were held with individuals and small groups of missionaries and Chinese Christians. New light was sought from every available source.

## MEDICAL MISSIONS

Every branch of mission work is affected by the present political situation. The Canton Hospital, the oldest in China, was compelled to close its doors a short time before we arrived because the Miscellaneous Workers' Union made demands which the hospital would not meet. When the institution failed to comply with the regulations all help was called out on a strike, pickets were stationed at the gates and all Chinese who attempted to enter were threatened and refused access. The Civil authorities were too impotent to enforce order or too much involved to want to do anything. The hospital remains closed to this date with no prospects of an early resumption of work.

## RAMSBURG HOSPITAL

The influence and prestige of this institution is growing steadily. We visited the other so called hospitals in Siu Lam. They might have passed a hundred years ago in America, but they would not pass now. Ours is the only commendable hospital ministering to the physical needs of the 200,000 people living in that community. Dr. Cook bears full responsibility. He is ably assisted by Miss Esther Schell, the head nurse. The constantly increasing patronage makes a heavy and confining responsibility for one man. A well trained Chinese assistant is needed. But it is difficult to secure one, because more remunerative positions can be had without much difficulty.

It was first thought that two American physicians ought to be stationed there. The needs in the community would warrant it and the practice at the hospital could be built up in a reasonable time to require the services of two men. But this plan does not meet with the general approval of the medical force on the field. Reference will be made to this in a later paragraph.

## HONAM MEDICAL WORK

The Coover Dispensary and the Maternity Hospital at Beth Eden are rendering a high type of Christian service. Dr. Bigler's thirty-five years of continuous practice have established a wide reputation for these worthy institutions. The work has developed so as to be self-supporting except for the salary of the missionary, buildings and equipment which the Board provides.

A visit to the Coover Dispensary one morning found the waiting list included nearly 200 patients. The maternity hospital is no less popular. It is our opinion that this work should be continued as it has been under the direction of Dr. Bigler until the larger plan for medical work is ultimately completed.

## PUBLIC HEALTH WORK

Dr. Frank Oldt is our representative on the staff of the Canton Hospital which was closed recently because of labor troubles. Under the auspices of the hospital, he has been promoting public health and sanitation campaigns. The first one of outstanding success was conducted against gambling and social vice. It showed how these two evils affect the nervous system and general health. This past winter he assisted the municipal authorities in a great vaccination campaign. A total of 30,000 Chinese were vaccinated in one week. This is remarkable considering how little China-of-the-past depended upon modern medicine. A recent letter says that he has been asked to assist in a rats extermination campaign to guard against plague.

He is making a careful study also of night soil and its uses. The seat of the hook-worm with its evil results is in the night soil. It is absolutely necessary to use it for fertilizer in order to grow the food stuffs which are needed. The people, applying it to the fields, get the germ into their system through sores on their bare feet. Dr. Oldt is making a close study and research to discover whether there is not some way in which the larva in the soil can be killed without destroying its value as fertilizer. So far no method is known to science by which this can be done.

This kind of mission work is among the most popular in South China. While institutions are being closed and others are finding it difficult to comply with government requirements, this work is allowed to go on. It has the approval of the government and frequently its cooperation and financial support. It may seem to you to be a kind of indirect missionary work.

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Perhaps it is, but it is a most effective kind in the end. We heartily approved of what is being done and endorse it is a fine approach to the hearts of a much disturbed and distressed China.

#### NEW PLAN

There is a prevailing opinion among our medical men in China, that the Mission Boards ought to center their medical efforts on building up one good medical school for Kwangtung Province. They believe that the smaller outlying hospitals should become auxilaries to this large central institution. Young Chinese doctors should be urged to work there after their internship, or even during their internship, providing the institution has a practice sufficiently large. The medical men say that if we continue the present policy we shall heal a limited number of China's sick. And this is needed very badly, but in the end multitudes will be untouched and when the labors of the missionary cease China will be no better off save for the fact that a few hundred or thousand people have been relieved. On the other hand if our efforts are concentrated on training Chinese in the practice of medicine we shall be teaching China to heal herself. Shall we continue to heal a limited number of China's suffering mass or shall we adopt the policy of teaching China how to cure herself? Which is the better plan? The deputation recommends the latter because it is sure to result in greater permanent good. This plan will affect our general policy as followed heretofore in our smaller medical institutions.

#### MILLER SEMINARY

If the women who put so much into this institution could see it, they would not regret for one minute what they did. It is truly a wonderful institution. The two buildings are commanding and attractive. They are comfortable and serviceable. No institution which we have in the Far East is better equipped. The atmosphere of the compound is so different from the atmosphere of the congested city lying all around it, that it is noticed immediately on entering the gate. The girls are free and happy. They are clean and healthy looking. The discipline and order of the school are good and the educational standing among the best. It was our privilege to attend the twenty-fifth anniversary on April 9, the date being changed from March 11th, in order to have us participate in the celebration. There were fully 500 present, including the students, at the afternoon exercises. This institution deserves the loyal support it is receiving.

The white ants have made such inroads on the timbers in the roof of the Administration building that the mission is planning to have the whole roof rebuilt in the near future. It is almost impossible to keep these pests out except by using reenforced concrete or hard wood, but the price of the same was prohibitive at the time of construction.

## UNION INSTITUTIONS

We are cooperating in three such institutions. It was our privilege to visit and observe the work of each one.

### Union Middle School

This school was formerly operated by the American Presbyterian Board. In July 1919 representatives of the Church of Christ in China, the American Presbyterian Mission, the United Brethren Mission and the American Board Mission, reorganized the school and made it a union institution. These boards made these arrangements in order to provide a thoroughly equipped Christian high school for boys. It is located a few squares from our Mission compound on Fong Tsuen. There are three large permanent buildings - administration, dormitory with chapel and residence. Several temporary mat sheds are located on the campus also, in order to accommodate all the students. The enrollment last year was more than 300. Our mission provides one faculty unit and a part of the administrative expense.

### Union Normal School

The following missions are cooperating in this school: American Board of Commissions for Foreign Missions (Congregational), Presbyterian Foreign Mission Board, New Zealand Foreign Mission (Presbyterian), Foreign Missionary Society United Brethren in Christ, and Women's Board of the Canadian Presbyterian Church. The school is successor to the Fulton Kindergarten Training School and has graduated 55 teachers. Of these, 48 are teaching at the present time, two are continuing studies elsewhere. Forty-seven of the fifty-five graduates are church members and the others are sympathetic to Christianity. Forty-seven of the fifty-five are teaching in Christian Schools. The institution has supplied several teachers for Miller Seminary. Graduates of the Seminary frequently go to the Union Normal School for special training in normal work. The school is thoroughly Christian and is filling a great need in South China. The Mission Schools in Kwangtung are dependent upon this institution for their supply of teachers. We furnish one teacher and one current expense unit of \$600. Miss May Dick is our representative on the faculty.

### Union Theological College

On March 17th, 1914, representatives of seven missions met to form a provisional board of directors for a Union Theological College as follows: American Board (Congregational), Wesleyan Methodists, American Presbyterian, New Zealand Presbyterian, United Brethren, Church Missionary Society and London Missionary Society. Later the Canadian Presbyterian Mission joined the group. Since that time the school has grown steadily until it has a very desirable location with three large substantial buildings and several residences for faculty members. The total number of graduates in ten years was 96. Of this number 86 are serving in Kwangtung Province. The leadership of the Chinese Church in South China is dependent upon this institution. Rev. C. W. Shoop represents us on the Board of Directors. Rev. J. S. Innerst is our representative on the faculty. It was our privilege to attend the annual meeting of the Board of Directors of this institution.

The American Board (Congregational), has recently decided to close out its work in South China and dispose of its property. They have a very good residence located on the College Campus. Inasmuch as our Board appropriated funds more than a year ago for the erection of a new residence and inasmuch as the building has not been erected because of the disturbed political condition, we therefore recommend the purchase of said property if the price is reasonable and the political situation permits the college to proceed with its work. The house is well build and substantial. A few minor repairs are necessary, but it is possible the American Board will allow for these in the purchase price.

We wish to emphasize this fact in connection with the institutions. They are as much a part of our responsibility and work as any other thing we are doing on the field. Since we have entered the union we must be prepared to carry our share of the work. The success of the whole enterprise depends upon how well each unit bears its part. Again these institutions are doing what we should have to do alone in some manner if we were not in the union. We would find it exceedingly costly and less satisfactory if we were to undertake these various phases of work alone. Any tendency to violate or ignore our relation to these institutions will in the end do damage to what we look upon as purely our own responsibility. We must think as seriously and plan as carefully for this phase of our work as for any other. It is our work. It is a part of our missionary program on the field. These union enterprises make possible a higher grade of work than could be accomplished otherwise.

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## GOVERNMENT REGULATIONS FOR EDUCATIONAL INSTITUTIONS

We come now to a question of vital importance and great interest. It is the same question which Boards carrying on work in India and Japan had to face a few years ago. We did not have to make any decision in the case of Japan because we had no educational work or institutions. It is different in China. Sooner or later we shall have to declare our position on the following educational requirements which the government is putting into effect:

"We hereby officially set forth six regulations governing the application for recognition by educational institutions established by funds contributed from foreigners.

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "szu lih" (privately established).

3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects."

These new regulations mark an important stage in a long discussion as to the position of mission schools. Graduates of registered and recognized schools and colleges receive preference in government service. If the mission school does not register it places a handicap upon all its graduating students who may desire to work for the government.

The question confronting the Christian force is, "Are we prepared to accept these conditions?" Dr. Henry T. Hodgkin said, "Not to fall in with these regulations would seem to lead to ultimate extinction of the Christian schools, although a number might be maintained without registration for many years.

To accept the regulations may seem to some to involve a compromise with our fundamental aim. It behoves all Christian educators to consider whether this is really so. A common line of action would seem to be most desirable. The indications are that most Christian educators in China will very gratefully accept the regulations and seek to bring their schools in this way into the national system, so that they will no longer be regarded as exotic. Some will probably still feel that so long as the third clause remains they must be content to carry on outside the national systems."

We found a marked difference in opinion among missionaries. Some were strongly in favor of registering all schools and putting the study of Christianity on a voluntary basis. They felt that it marked advance in Chinese toleration and that Christianity would be benefitted in the end if it made the study of religious subjects and chapel service voluntary. Others were sure that if they accepted the regulations they would have to compromise their present position. The question is important and cannot be evaded. It may adjust itself in the new reorganization which is proposed, but we cannot depend on that. We believe that it is advisable for the various missions to act in unison on this matter if it is possible.

Our three leading grade schools have been reorganized with Chinese principals at the head of each. The Boys' School and the Girls' School in Honam have been put under the direction of the Canton Church and the Boys' School in Siu Lam under the direction of the Siu Lam Church. The plan was tried this past year and worked very well. In the case of the Piu Ying School Mr. Kintigh required the parents to agree that their boys be taught the Bible and attend religious services. He required such consent before the boy was allowed to register. In that case he made the matter optional and

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voluntary to this extent, that they did not need to send their son, but if they did it was understood that he would be taught religious subjects. I might add that in addition to this the children of these schools attended the Sunday services in a body while we were there.

The same is true of Miller Seminary. The Bible and Christianity were being taught as regular subjects. Sometimes it was under some other term, but in the end it was the same thing. At the present the school has a Chinese principal. We believe that it would be advisable for the Mission and the Chinese Church to select a small Board of Directors for Miller Seminary, consisting of Chinese and missionaries. We believe that it is advisable to comply as far as possible with government requirements in reference to organization and supervision, and to put religious instruction on a voluntary basis.

It looks as though the existence of any mission school was a violation of regulation number five. The interpretation of said article by the Department of Education, according to the latest information, declares that the purpose is not to prohibit the teaching of religion but to assure religious liberty. Christianity may be taught in the schools but it must not be made compulsory. This gives such freedom that compliance with it should not interfere with the spread of Christian truth.

#### PERIOD OF TRANSITION

Missions are in the midst of transition in China, especially in South China. The conference which met with Dr. John R. Mott in Shanghai this past January recommended the following as a mission policy for the future.

"This Conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church. That Church should have full freedom in the development of its spiritual life; it should have ecclesiastical autonomy. Neither the Chinese Christians nor the foreign missionaries can be satisfied with anything less than this.

The administration of the whole Christian enterprise, including all these forms which are supported from within and without China, should pass as rapidly as possible to the Church in China.

The 'Mission' has been a useful unit of Christian work. But the period of its earlier large responsibility is closing.

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The time schedule for the disappearance of its authority will vary by areas and ecclesiastical organizations. But the authority of the Mission as an organization of foreigners should now much more rapidly disappear from the Christian enterprise in China."

We discovered during our visit that these recommendations represented the best thought of the best mission administrators. Dr. E. C. Lobanistine, foreign secretary for the National Christian Council in China, said in a conference we had with him in reference to this matter, that it was safe to entrust the Chinese with more responsibility than they desire at present. He said he would rather err on the side of giving them too much than on the side of holding responsibility too long in the hands of the mission. The danger seems to lie in the fact that the boards do not have enough confidence in the results which their labors abroad produced.

At a retreat and conference held last November and attended by representatives of British and American Mission Boards, also by leading Chinese Christians, the following resolution was adopted:

"In our judgment the time has come when, in the best interests of the Kingdom of Christ and the development of a self-supporting, self-governing and self-propagating Chinese Church the direction and control of the work hitherto carried on by the Missions in Kwangtung cooperating with the Church of Christ in China, should be committed to the Divisional Council of this Church."

The Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China took the following action:

"That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the Missions cooperating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible."

#### CHURCH OF CHRIST IN CHINA

The plan is to unite all the churches of the various missions or as many of the missions as will agree, into one organization, the Church of Christ in China.

Our Mission Council in China took action in February

1925, requesting the Board to take official action recognizing their organic participation in the United Church of Christ in China. The Board at its annual meeting, November 1925, made the following pronouncement in the report of the Committee on the Native Church, which was adopted. "We are grateful for the formation of the Church of Christ in China and we look with favor on the inclusion of our own work in the fellowship of this great nation-wide Church." The Church of Christ in China is a reality. The next question is this: Are the boards willing to make the Divisional Council of the Church of Christ in China its administrative agent on the field? Heretofore the boards dealt directly with their respective Mission Councils. If this plan is adopted the boards will deal with the Divisional Council. This Council is elected by the Chinese Church and consists of both Chinese and missionaries. It will fix the budget for the work and submit it to the various boards. It will survey the field and determine the number and kind of missionaries needed. All business formerly transacted between the Mission Council and the home board will be transacted between the Divisional Council and the home board, except such matters as refer to the personal affairs of the missionaries and such institutions as the Chinese Church has not felt able to assume full responsibility for. The Mission Council at its meeting in April recommended that we approve this transfer of responsibility with the exceptions suggested - personal allowance, salary and residence of missionary and the institutional work which is largely financed by the mission board. The deputation concurred in this opinion. We believe that the present situation in China makes imperative such an adjustment.

If the new organization goes into effect, it desires the services of Rev. C. W. Shoop to head up its department of Religious Education and the Sunday School Work. The committee has already expressed this desire to the Mission and deputation. The Mission recommends that the request be granted and we concur in this recommendation.

#### BUILDINGS AND EQUIPMENT

Since the Board has the money on hand to assist the Canton Congregation in erecting a new building, we believe that the same should be started just as soon as local conditions warrant it. The present time is too disturbed and unsettled to attempt anything in the way of building. This raises a serious question. Many missionaries are of the opinion that mission plans and buildings in the past have frequently been too elaborate and far removed from anything the Chinese had. It set up a standard which they could not begin to handle financially. It created institutions the

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up-keep of which the Chinese will not be able to carry for years to come. It subjected the Church to the criticism so prevalent in China today and placed them among the capitalists and imperialists. The charge is false, but the fact remains that some mission buildings do represent unusual capital investment and at least furnish grounds for attack by the enemy.

#### STAFFING THE FIELD

Nothing definite can be planned as long as the political situation remains so uncertain. The mission advises against sending out any more missionaries at this time than are absolutely necessary to carry on the work. The situation may clear in a fortnight - it may remain unsettled for ten years. This is the more probable. Whatever the immediate results, everybody is of the opinion that the ultimate results will be for the good of China. The whole trend of affairs as viewed by those who are most competent to judge is forward.

Additional missionaries can be used just as soon as the new organization gets to functioning properly and the country is open, with reasonable safety, to evangelistic work. A mere fringe of China's vast population has been reached. An almost super-human task still confronts the church. It will require the cooperation of the Church of Christ in China and a large missionary staff for years to come.

The Chinese Church wants the missionary. One of the most frequent requests was that they might be continued on the field. The Chinese Christians feel they cannot get on without them. The shift in responsibility and the new relationship between the missionary and native leaders has not diminished the need of either. It would be disastrous to separate them now. The present state of affairs demands the best in consecration, Christian fortitude and missionary statesmanship. The average will not suffice for the present situation. The church is well represented in the staff now on the field. They have counted the cost and know what it means to follow the Man of Galilee in His tramp across China. The Church must keep them there, for as one Chinese said, "They represent the best that the west has sent to the Far East". Nothing superceeds the modest, fearless, thoroughly consecrated missionary.

## JAPAN

Japan is making rapid progress. The transition has been so great that it is difficult to believe except for the facts. From feudalism to law and order, from a hermit nation to one of the world powers, from ignorance to almost universal literacy among the children and young people in seventy years is an extraordinary achievement. Japan did it.

Material progress has been noticeable also. Accommodations of every kind can be secured. Their transportation is good. Their industrial centers are growing rapidly. Sanitation and health are carefully guarded by faithful public officials. It is no exaggeration to say that the whole nation is at work. Industry is a marked characteristic of the Japanese. Their fields and farms are very clean and well cultivated. Their smoke stacks and factories are becoming as numerous on the horizon of their industrial centers as ours!

Christianity has entrenched itself in Japan. A growing Japanese Church is a living epistle, teaching and preaching the Gospel in wide areas. It is influencing the country far more widely than its numerical strength would indicate. The new standards and ideals which are being introduced constantly point to this. The government, business, industry, education and social life are all more or less effected by it. Christianity made its first converts among the Samurai class which furnishes many leaders for the new Japan. Christians are found among army and navy officers, state officials, university professors, and leading business men. A professor in the Imperial University at Tokyo said, "At least a million Japanese outside the Christian Church have so come to understand Christianity that, although as yet unbaptized, they are framing their lives according to the teachings of Christ".

## OTHER MISSIONS

The deputation studied the work of other missions in Japan. Interviews with such men as Drs. D. W. Learned, Hilton Pedley, A. Oltmans, H. E. Coleman and S. H. Wainright were arranged. We visited the Kwansei Gakuin School at Kobe (Canadian Methodist) and met Dr. J. C. L. Bates, the president. We also visited the Aoyama Gakuin School at Tokyo (M.E.) A helpful interview with Dr. Wm. Axling and an interesting visit through his wonderful institution, the Tokyo Misaki Tabernacle, was arranged. These all contributed to our fuller understanding of the mission problems and possibilities in Japan. Other Mission projects were visited but I shall not stop to discuss them now.

## OUR MISSION

We found our mission work small in comparison to what some other boards were doing, but well organized and efficiently administered. The work stretches from Tokyo to Kobe and is centered largely in the big cities. Nine of our nineteen churches are in cities of half a million or more. Four others in cities of 25,000 or over. The remaining six are in towns ranging from five to twenty thousand. I had the privilege of visiting every one of these congregations and speaking to practically all of them. In each place we have a flourishing congregation served by a Japanese pastor. Many of these men have had fair training and are doing acceptable work. Some of the pastors take rank with the leaders in Japan. It was gratifying to know that out of the twenty-five best sermons selected from the pulpits for 1925, two of them came from our men, Rev. Yasuda and Rev. Yabe.

## STAFF

It was the unanimous opinion of the Council and the Conference that the staff should remain as it is. They believe that it is unwise to increase the number unless we can first meet some of the property needs. If the Board cannot do both it is certainly more imperative to help them secure equipment than to send out additional workers. Successful new workers would make the demand for new equipment greater in a few days. Then both they and the Japanese pastors would be handicapped further. We believe that more will be achieved by making it possible for our Japanese pastors to do better work. They are men of the native soil and remain on the ground to spend their lives in the cause of our Lord.

This does not mean that the Japanese do not want the missionaries. It is not that at all. They made a special request, petitioning us to keep them on the field for these reasons:

1. To keep the Japanese from becoming too nationalistic.
2. To interpret the best in Japan to the best in other nations
3. To work in the smaller centers where the missionary (foreigner) has much more influence than the unpopular Japanese preacher.

If the Board were in a position to send out more workers and at the same time help to provide buildings, additional workers would be heartily welcomed.

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## PROPERTY NEEDS

The most pressing question in our mission is how to secure more adequate equipment. The pastors and people need tools with which to work. Buildings will give them more influence and permanency in the community. The present situation is as follows.

	<u>Equipment Supplied</u>	<u>Equipment Needed</u>
<u>Tokyo</u>		
Harajuku -	Church and lot parsonage and lot	
Shibuya -	Church and lot Parsonage and lot	
Okubo -	Church and lot Lot for parsonage	Parsonage
Honjo -	Barracks Chapel and lot	Church and lot Parsonage and lot
<u>Chiba District</u>		
Funabashi -	Chapel and lot Parsonage and lot	
Noda -	Chapel and lot	Parsonage and lot
Matsudo -		Church and lot Parsonage and lot
Ichikawa -		Chapel and lot Parsonage and lot
<u>Tokaido</u>		
Odawara -		Church and lot Parsonage and lot
Numazu -		Church and lot Parsonage and lot
Shizuoka	Chapel and lot	Parsonage and lot
Nagoya -	Lot for church	Church Parsonage and lot

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	<u>Equipment Supplied</u>	<u>Equipment Needed</u>
<u>Shiga District</u>		
Kusatsu -		Church and lot Parsonage and lot
Zeze -	Church and lot Lot for parsonage	Parsonage
Otsu -	Lot for Church	Church
<u>Central Japan</u>		
Kyoto First -	Church and lot Parsonage and lot	
Kyoto - Rakusai	Chapel	Church and lot Parsonage and lot
Osaka -		Church and lot Parsonage and lot
Kobe -	Church and lot Parsonage and lot	

The foregoing facts give you some idea of the situation. If there was some way by which we could help these places to secure lots and buildings it would help immeasurably the work in Japan. The congregations which have no buildings are worshiping in rented Japanese houses and store rooms. They served very well in the early part of the work. But if the church is to wield an effective influence permanent buildings are as essential there as in America.

We have several fairly good frame structures which are always well kept. The Japanese take an interest in their churches as well as their homes and keep them clean and in good repair. I was glad to see this and so report it back to you.

The question of equipment was considered very carefully with the missionaries and Japanese pastors. Land is very expensive, especially in the large cities where much of our work is located. It was thought best in our conference with the workers on the field that the Board take the initiative in helping the Japanese secure lots and that the local congregations take the initiative in providing funds for the buildings. The mutual understanding was that each

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would help the other in the whole project, but if the Board made itself responsible for the lot it would look to the congregation to go ahead with the building.

#### SALE RECOMMENDED

The Society has a valuable lot in the heart of Tokyo containing 98 ~~square~~ tsubo (tsubo - 36 square feet). It is known as the Nihombashi lot. The church and building in this section were destroyed during the earthquake in 1923. It is considered unwise to rebuild because it will be in the center of the business district. The Board has authorized the mission to sell it.

Business interests are building up the devastated area. The lot is bound to be in demand some time at a very good figure. It is on the market now, but the financial situation is so pressing, due to the war and heavy losses in the earthquake, that there is no ready market for such a valuable piece of ground. It is better to wait until we can secure a reasonable price, than to force a sale at this time. This means that pressing needs elsewhere must be deferred. This cannot be helped. We can trust our Mission Council and Japanese brethren to act wisely in the disposal of the land.

There is also a second missionary residence in Tokyo (1929 Shimo Shibuya) which could be sold. If we follow the plan recommended by the National Christian Council of Japan and also our own mission any new efforts which we put forth in the future will be among the rural population. This can be done most effectively if the missionary resides among the people and not in some big city miles away. It is the opinion of the deputation that on the recommendation of the Mission Council and Japanese Conference, this residence ought to be sold and the proceeds invested in property and equipment for the Chiba District.

#### OSAKA

Osaka has grown so rapidly that it is rivaling Tokyo in population. It is estimated that more than two millions live within its limits and environs. It seems destined to become the biggest industrial center in Japan and probably in all the Far East. Land is steadily becoming more expensive. We have a growing congregation which has accumulated about 7,000 yen toward a lot and building. At present they are worshiping in a rented Japanese house. It will possibly take thirty or forty thousand yen to secure the kind of a location we need. We sat in conference with the pastor and several leaders in this church and discussed the best plans for securing the necessary lot and building. Every

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day we put off the purchasing of a location the value of lots increases. If we are going to remain there, and there are many reasons why we should, we shall have to secure a permanent location and some buildings. It was agreed that a certain amount of the sale price of the Nihombashi lot be used to purchase a location in Osaka. Other arrangements will have to be made for the building. The Japanese may be able to provide a small frame structure themselves if we take the responsibility of securing a lot.

#### MATSUDO

This is a town of 10 or 12 thousand population. It is a county seat and the central place in which to carry on our rural work in Chiba Ken District. Some ten years ago we assumed full responsibility for the evangelization of this section of the district. It includes a population of 200,000. This is an important rural community just north of Tokyo and very easily reached from there. At present we have a small congregation which is meeting in a Japanese house. The mission has neither a lot nor a permanent building of its own. We are of the opinion that we should lay plans to press this work more strenuously.

#### OTSU AND ZEZE

Rev. J. Edgar Knipp and Rev. K. Yabe are doing a very striking piece of rural evangelism in this region. It is the best rural work in our mission. So far it has been exceptionally successful. It could not be otherwise with men like Mr. Yabe and Rev. Knipp at the head of it. They have a program which aims to reach the whole country side by making various points of contact. The program includes all the phases of church work together with kindergartens, night classes in Bible and English, visitation among the public schools with addresses on various questions, labor meetings for the working men, and for the farmers, Sunday Schools in all the farming villages, dormitory for boys in the Normal School and special meetings for mothers. In this way they are broadening the influence of the Christian Church. We believe that this program should be carried forward as a kind of demonstration of what can be done in these great neglected areas.

#### COUNTRY EVANGELISM

In trying to discover the best place as well as the most needy place for missionaries in these days of progress and transition we observed that in the opinion of the Japanese Church that place was the rural towns and communities. Dr. K. Miyazaki, Secretary of the National Christian Council of

Japan, said, "The missionary's greatest opportunity lies in the unevangelized rural communities". Dr. S. H. Wainright was of the opinion that missionaries would have more influence in rural communities than Japanese pastors. He gave as his reasons for that statement, (a) The church does not have pastors to send into such communities who are strong enough to command the respect and win the confidence of the people. (b) The missionary has more prestige and influence in such a community and will therefore get a more ready hearing. (c) He will get more recognition because he is a foreigner.

The Japanese Mission Conference was also of the opinion that the most needy place now for the missionary was in the rural districts which have been so badly neglected. More than 70% of the people in Japan live in the country producing food. Mr. C. M. Warren, who has given himself exclusively to rural evangelism, said in 1922 that 6.4% of the Protestant missionaries live among forty-six million or 82% of the people, and that 93.6% lived among ten million, or 18% of the people. The missionaries were distributed in this way between the rural and city populations. The proportion has changed very little since these figures were compiled. It is apparent, therefore, how neglected the rural sections really are. We recommend that our work in Japan be directed more and more toward reaching the country people. It is necessary that we help our Japanese brethren to bring the work in the cities to the highest efficiency. We must not neglect this. It will furnish the base from which the Japanese church must carry on in the future. In the meantime if an extensive work is done it should be in the direction of rural evangelism.

#### DOSHISHA UNIVERSITY

The United Brethren Church never undertook to build up an educational institution in Japan. It depended on other institutions to train its leaders. More than twenty years ago it began furnishing teachers for the Doshisha University, both Revs. Knipp and Crecelius giving part time to the school. In 1909 B. F. Shively was sent out for educational work, primarily to teach in the University. In 1912 the Mission accepted definite responsibility and agreed to finance a Japanese professorship and provide a foreign teacher for the Department of Religious Education in the Seminary. Dr. Shively has been filling this place. This method of cooperation has several distinct advantages. (a) The school is administered largely by Japanese. (b) It provides educational privileges for our young men at a minimum cost to the mission. (c) It gives our ministerial candidates the advantage of a better school than we could provide independently. We are of the opinion that it is to our best advantage to continue this cooperation, but that the matter should be decided by the . . . Japan

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Conference. The matter was originally decided by the Mission. Since the Japanese church is assuming more and more the responsibility of the Conference it ought to be given the privilege of expressing itself on such matters. There is no other school where we could get more recognition or better services. The scholarship of the school is high and the Christian spirit predominate.

## ADMINISTRATION

Transition is taking place in Japan also. Responsibilities formerly borne by the Mission Council are now resting upon the Rijkai and Japan Conference. Questions which the missionaries decided in the past are now brought before the Japanese for their decision. This develops self reliance and prepares them for the big task which they must ultimately shoulder. The Rijkai is the body before which all business must come. It consists of ten members, three are missionaries elected by the Mission Council and seven are Japanese elected by the Japan Conference. During the absence of Rev. Knipp, who had the superivision of the work, it was decided by the Council that Dr. Shively act as Secretary and that all correspondence between the Mission in Japan and the Board at home be carried on by him. The supervision and administration was left in the hands of the executive committee of the Rijkai which consists of Dr. Shively, mission secretary, Rev. C. Yasuda, Konji or Executive Secretary of the Rijkai, and Rev. Ono, conference treasurer. This is a new venture in supervision. It was approved by the Executive Committee of the Board on the recommendation of the Mission Council. We feel that it is a step in the right direction. The Japanese ought to be entrusted with the responsibility of administering their own work. However, they themselves express a desire that final supervision should reside in the Mission until such time as they are able to raise more money for the work. This is an important question. If the Japanese are really able to administer the work should we insist on final say simply because we furnish the bulk of the support. Good Christian statesmanship demands that we relinquish our final prerogatives just as soon as the Japanese can handle it themselves. We should be willing to grant them equal voting privilege with us in administering the work, providing they are ready for it, no matter what portion of the funds we contribute. We believe that these men have as much concern for the salvation of their country as we have and that they can be as safely trusted to the leadership of the Holy Spirit as we can.

The Japanese pastors did not feel that the Japanese church was being westernized too much. They thought that there was sufficient freedom given to allow them to put their

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own stamp and personality upon it. Western ideas or organizations were considered advantageous. Japan, they said, needed this conception of the west. It meant larger efficiency in the church.

## CHURCH UNION

Mission work has gone on so long under denominational names that the Japanese themselves have become inoculated with our American ideas. They are not inclined to union Movements. In recent years several missions, like the various divisions of Methodism, have come together and formed the Methodist Church in Japan which is separate and apart from Methodism in America or Europe. The Presbyterian and Reformed Missions have come together and formed the Church of Christ in Japan. But there is no evidence of a general movement to unite all the branches of Protestantism. The Japanese themselves are opposing it. We feel that this is a distinct loss to the Christian cause.

The losses in membership among some of the smaller missions and denominations ~~are~~ is so great that they are beginning to see the need of closer cooperation. There has been a large migration of people from one section to another during these years of industrialization and following the destructive earthquake. Denominations which cover a small territory lose many members each year, ours among the rest. Many of these members do not affiliate with another church and so are lost frequently to the cause. If the Churches were united this form of leakage could be greatly reduced. As it is nothing special is being done to stop it.

Our Japanese brethren and missionaries see this. They took action at their Rijakai meeting during our visit, authorizing their secretary to inform the Executive Secretary of the National Christian Council that they look with favor upon church union and are willing to consider any plans which the National Council or any mission might propose. This action opens the way for union. It is sure to eliminate the losses which we are suffering and ultimately strengthen the Christian movement in Japan.

## POLITICAL RELATIONS

This may seem irrelevant to a report on Foreign Missions. It is not. The work of Christian missions is helped or hindered in proportion to the Christian spirit so called Christian nations put into their international relations. In the opinion of leading missionaries one of the biggest obstacles in the way of Christian missions in Japan is the

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recent Exclusion Act passed by the United States government. Japan does not understand it. She admits the need of immigration regulations and marvels that we have been as successful as we have in assimilating the multitudes who come to our shores. But the Exclusion Act looks like racial discrimination. Their national pride has been hurt and the heart of a friend has been wounded. If we can prove to them that it was not racial discrimination it will help immeasurably in re-establishing confidence and removing misunderstanding.

Japan and the Far East has a right to judge us by the high standards of Christianity. Are we not a Christian nation? Has not Christianity been the predominating religion for centuries? Have we not called ourselves Christian? They judge our religion just as we judge theirs. We say you can see what Buddhism is by looking at Japan. And China is what she is because of Confucianism, and that Mohammedanism made Turkey. So they say that Christianity is America and Europe. The World War, the aggression of the white race upon the territory of the more backward peoples, the oppression of the races of inferior culture by the races of superior culture - and often so called Christian culture - is a mystery they cannot solve. Unless we take Christ seriously and begin to make His practical idealism applicable to the whole social order, we are destined to lose our influence and thwart the advance of the Kingdom of Righteousness.

We found America admired and respected everywhere. They envied and perhaps coveted the place of wealth and influence which she occupied. But is that unusual? Who of us have never coveted our neighbor's wealth and ease? It is also true that if America threw herself unreservedly into the moral leadership of the world she could wield an influence the like of which no other nation ever wielded. This is America's hour. Some think it has passed. No it has not, but it is rapidly passing. Her position and wealth give her a prestige which is far reaching. It is no idle responsibility to be the richest and most influential nation in the world. To neglect such responsibility simply subjects us to greater condemnation.

The missionary forces are among the most effective in establishing good international relations. While we are not in the work primarily for that purpose, yet we cannot ignore it entirely. Christianity must result in a world brotherhood. It must eliminate racial prejudice and national hatred. It must be able to eradicate passion from men's hearts and lead them to see the value in every human life. It can do that and will. It is doing it here. It is doing it now in the Far East.

## CONCLUSION

The whole world situation demands that Christianity be pressed with renewed vigor. It must not be "adulterated" or "toned down". It must be the kind which Christ taught and lived in Galilee. The Orientals notice a keen distinction between the Christ which the missionary brings and the Christianity which the people practice. Some are saying, "We do not want your Christianity, but we do want your Christ". He is the transforming agency which redeems men from within and empowers them against the evils from without. Other faiths lack this powerful dynamic.

We have given Christ to the Orient. Are we willing to follow Him in all the implications of His Gospel? He has already created problems which the West find it difficult to solve. Brotherhood has a new meaning when you stand with Him among the multitudes of the Far East. He has come to these people and they are coming to Him because they find in Him, "The way, the truth, and the life". He satisfies the hunger of their souls and the thirst of their spirits. They have nothing like Him in all their long national and racial experience. He is entering into their hearts. He is transforming men. Think of China! Think of Japan! Think of the whole Orient and then imagine what Christ can make out of it. Every step reveals His marvelous glory as He moves triumphantly forward in His great redemptive plan across Asia. All He needs is a faithful church and consecrated followers.

Instead of letting up in our missionary endeavors the times call for unrelenting effort in our work abroad. Jesus' last command to the early church is good missionary propaganda. But it is much more than that - it is the formula by which the world is to be saved. Unless all mankind is taught to observe - and does observe - all things whatsoever He has commanded us, there is little hope that the world will be saved or that civilization can survive.

Respectfully submitted,

Bishop A. R. Clippinger

Samuel G. Ziegler.

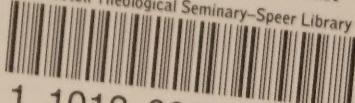
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